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KINGSTON ONTARIO CANADA

A

SERMON

Preach'd on the

Anniversary FAST,

FOR THE

MARTYRDOM

OF

King *CHARLES* I.

With a particular application to the Clergy of the Church of *England*, to avoid all manner of Divisions amongst themselves, as the only means to prevent all designs of the Enemy ever more succeeding in the subversion of Church and State, as by Law establish'd.

PROV. 28. 2.

For the transgressions of a Land, many are the Princes thereof.—

By *S. COLBY*, A. M.

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PROVERBS XXVIII. 2.

For the transgressions of a Land many are the Princes thereof.——

THESE Words in themselves are plain and easy to be understood; they signifie no more than this, That God Almighty visits the Sins and *Transgressions of a Land*, and punisheth their Rebellions against himself and his Anointed, by that which is their Desire, with change of *Princes* and Governments; He maketh their strugglings against his Providences the Scorpions with which he scourgeth a wicked People; He gives them enough of their own ways; He lets them by Experience find the folly and misery of that which they long and lust for.

The People of *Israel* were the beloved Nation of the Almighty; he was so tender over them, that for many Ages he kept the Government of them in his own hands; He was not only their God, and they his People; but likewise he was their King, and they his Subjects: but when they began to Rebel against the Government of God, and to ask for a King to rule over them, after the manner of the Nations; God gives them a King in his Wrath; he punisheth them by giving them their Hearts desire.

And after the very same manner, he still punisheth the Rebellious Tempers of Men; and when they refuse to be governed by Just and Pious *Princes*, such as his Providence is pleas'd to set over them, he gives them up to be punish'd by their Inclinations; and since nothing will please them but change, he lets them feel the misery of it; and *many are the Princes* which he gives them in his displeasure; *For the transgressions of a Land, many are the Princes thereof.*—

The Words afford us these three Propositions for our present Discourse.

I. That God doth not punish us without a Cause; for 'tis for our *Transgressions*.

II. That when the Chaſtiſements which God inflicts upon every private Perſon in particular, do not avail towards our Amendment, That then God Almighty puniſheth whole Nations together, with one common Calamity; he puniſheth them *for the tranſgreſſions of a Land.*

III. That God Almighty inflicts puniſhments which are agreeable to the Crimes which every particular Man, or the greateſt part of the Nation are guilty of; *For the tranſgreſſions of a Land, many are the Princes thereof.*

Of theſe in their Order.

1. That God doth not puniſh us without a Cauſe, but for our *tranſgreſſions*, which we juſtly deſerve. God who is Juſtice it ſelf cannot puniſh us without a Cauſe; for 'tis a contradiction to his Nature. *Herein*, ſaith the excellent Philoſopher *Epictetus*, 'conſiſts the main point of Religion, 'that we have right Sentiments of the Deity, that he is a 'Juſt Being, that manageth all Human Affairs with the 'greateſt Juſtice that can be; thus, ſaith he, you will never 'complain as injured, when you are corrected for doing a-'miſs, ſince that he who corrects you, is altogether Juſt, ſince 'that he who is ſo cannot poſſibly injure you.

Theſe are the Sayings of a Man, who was a Stranger to our Religion; this he who was a *Heathen*, could ſee by the very Light of Nature.

There hath hardly a Nation, tho' never ſo barbarous, who hath not had this notion, that all Sorrows and Calamities are the Scourges with which God chaſtiſes Men for their Faults. The holy Scripture is ſcarce in any place ſilent of this, that Men are puniſh'd even in this Life for their *tranſgreſſions*: You may every where read the Threatnings of God denounc'd againſt Evil-doers: *Shall I not viſit for theſe things ſaith the Lord, and ſhall not my Soul be avenged upon ſuch a Nation as this.* Jerem. 5. 9. So likewiſe *Amos.* 3. 2. *I will puniſh you for all your Iniquities.*

And as you may read God's Threatnings, So likewiſe you may ſee the Puniſhments that he inflicts upon *Tranſgreſſors*, from the fall of *Adam*, to the Tragical Story of *Judas.* That Puniſhment was the merit of Sin, was a notion ſo rivited

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in the minds of the *Jews*, that the queſtion was ask'd of our Saviour concerning the Man who was Born Blind, *whether he or his Fathers had ſinn'd, that he was born Blind*; they could not conceive how a Puniſhment ſhould be inflicted on any without the preceeding Provocation of Sin.

But 2d. The Mercy of God which taketh ſo great care of the Wicked, which uſeth all means to reclaim Sinners, will not ſuffer our Heavenly Father to puniſh Men without a cauſe; he muſt be provoked by our Offences before he be ſevere with the work of his own Hands. He hath made us that we may glorify him, and ſo long ſurely he will bear a Fatherly Affection toward us, as we anſwer thoſe ends for which he hath made us: He never deſign'd us to be miſerable, when he ſtampt his own likeneſs upon us; and he will not without a failure on our part, be unkind to that which he hath honour'd with his own reſemblance: If at any time therefore we are afflicted, we ſhould conſider, that 'tis for our *tranſgreſſions*; the Sorrows and Pains that we feel, are but the Corrections of a Father, who wou'd not the Death of his Sons, tho' they be Sinners; he chaſtiſeth us that we may amend; he puniſhes us here, that he may ſpare us hereafter. Nay more, he will never puniſh us hereafter, for any thing that his Corrections and Chaſtiſements will amend in us here: His Chaſtiſements are Kindneſſes, *for whom the Lord loveth he chaſteneth*; he ſtrives by his Corrections to force us to our Duty, when he ſees that other Favours cannot win us; He Corrects us that we may become more Holy, *even as he our Heavenly Father is holy*; He is graciouſly ſevere to us, that we whom he hath honour'd with the Name of Sons, may the more repreſent him, that we may keep his Laws, and not obliterate that holy Character which he hath fix'd upon us.

If then we find the Hand of God heavy upon us, let us blame our ſelves and our own Iniquities, theſe are they which make it heavy; our own *tranſgreſſions* are the Cup of God's Vengeance, and our Sins are the Fuel of his Wrath; *if we repent of them, if we turn from our Wickedneſs, he will turn his anger away*; *he will have Compaſſion on us*; *he will pity us even as an indulgent Father pityeth his only Son*; he will

certainly *wipe all Tears from our Eyes*; *he will have Mercy upon us*; *he will save and deliver us* from all the Miseries which we suffer or fear; wherefore if we expect that God should be our Refuge, we must fly to him, and leave our most beloved Sins; we must perform the Condition, if we expect that he should be gracious; we must keep his Covenants, and resolve if possible, no more to offend or displease him: And thus shall it be well with us and our Children, both in this Life, and that which is to come. This we cannot in Reason hope for on other Terms then an hearty and sincere Repentance; for if we continue still obstinate in our Impietys, notwithstanding the particular Chastisements of the Lord, we shall provoke him to punish us with heavier Judgments, perhaps to sweep us all away at once with one common Calamity, and to turn our private Afflictions into a National and Universal Judgment; and this brings me to the Second Particular, which as I told you is

2. That when God Almighty finds, that his particular Chastisements cannot prevail with Men, he often punisheth whole Nations together.

In the days of *Noah* there was a general delinquency (the Righteousness of *Noah* only excepted) over the face of the whole Earth; *God saw that all Flesh had corrupted its way upon Earth, that the thoughts of all mens Hearts were wicked, and he repented that he had made man.* The World was fallen into the worst and most violent of Distempers, to wit, *Sin*, and therefore a violent Remedy was necessary; God resolves to destroy this wicked World, and since they would not glorify him by obeying his Commandments, he will make them glorify his Justice, he will make them signal Examples of his Wrath; He opens the Sluces of Heaven and the Sea, the Flood comes and washes away the Corrupt and their Corruptions together: What then do you think were the thoughts of *Noah*? did he not think you, praise the Mercy of God in saving him and his Family, and wonder at the amazing Judgments of God upon all the Ungodly of the Earth? this was so terrible a Judgment, that God himself hath promised never to inflict the like; but that the Wicked may not boast

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or presume; he still is terrible in punishing them in this World; he still hath his Scourges and Scorpions with which he corrects rebellious Men; sometimes he purgeth the World of wicked Men by *Fire*, as he did when he *rained Fire and Brimstone upon Sodom and Gomorrah, which had not Ten Righteous Persons to make an Attonement for the rest.* Sometimes the *Earth* opens her Jaws, and swallows her Inhabitants, as in the case of *Korah*, *Dathan* and *Abiram.* Sometimes he smites with the *Plague* as he punish'd the Children of *Israel.* Sometimes he overwhelms with *Earthquakes* whereof 'tis easy to reckon up a dismal Catalogue of whole Cities and Towns overturn'd at once; 'tis what we hear of every day; God Almighty keep it from us. Some he gives up to be the Prey and Sport of *Tyrants*: And as he once punish'd the World by *Water*, so sometimes he destroys a reprobate People by the want of it: The comfortable *Sun* is made a Curse, and burns up the Fruits which it should ripen: And *Famine*, *Death*, and *Desolation* have riotted in the Palaces of *Princes*; the *Sword* at the Commandment of God hath grown drunk, and destroy'd whole Nations in a deluge of their own Blood, sparing neither Age nor Sex: I need not go far for Instances of these; our own Nations (tho' God be thanked not depopulated) have felt the Miseries of *War*, *Famine* and *Plague*, and which is the worst of *Tyrannys*, the *Tyranny of the People*; the Land hath sufficiently smarted for their immoderate desire of Novelty and Change of Government; and *many hath been the Princes*, the Rulers and Tyrants of those, who could not endure the Meek the Just, the Peaceable Reign of One.—

3. I come now to the Third Proposition arising from my Text, which is, That God Almighty for the most part inflicts Punishments in this Life, which are suitable to the Crimes of the Offenders; there is a proportionable agreement and correspondence which our Afflictions bear to our Crimes; there is as it were a contrivance of Correction, fitted and suited to our Guilt; God makes Mens Punishments answer their *transgressions*, as Face answers Face, that he may make them know his particular Quarrel with them: We fre-

quently ſee too great a deſire of Wealth, puniſh'd with Beggary, or even loſs of Life it ſelf: How often is an aſpiring greatneſs brought to the Dunghil from whence it was raiſed? How common is it to behold Pride puniſh'd with Contempt; and to ſee him deſpis'd by all Men, who formerly look'd down with Scorn upon others? How quickly is the greateſt ſtrength foyled and diſabled? how often the admir'd Wit crazed or ſpoyl'd? and is it not grown alas! too common a thing to ſee Luſt puniſh'd with Luſt, which even here (as I may ſay) hath a ſore-taſte of the Fire of Hell.

Now as it happens to private Men, as God inflicts ſuch Puniſhments on them as are ſuitable to their Crimes; ſo our Text informs us, that he deals in the ſame manner with a *Land*, that is, with a People or Nation; *He makes them likewiſe to feel the Rod and him that hath appointed it.* We read at large in holy Scripture, that the *Iſraelites* were carryed into Captivity for forſaking their God, *who brought them out of the Land of Ægypt, out of the Houſe of Bondage.* We hear how the Houſe fell upon the *Philiſtians*, where they thought to have made ſport with *Sampſon*.—

But what need we look abroad for Examples, when at home we have ſuch an Inſtance of this; when the Rebellion of our latter days has been ſignally chaſtiſed by it ſelf: Theſe Realms were ſurely, if ever any Nation was, bleſs'd with a Prudent, Juſt, Merciful, and Wiſe King, in the Perſon of *Charles the Firſt*; and yet ſuch was the Madneſs, Stubbornneſs and Folly of his People, that they would not that ſuch an one ſhould rule over them; they loathed the *Manna* of his peaceful Government, and by their Diſobedience provoked the Almighty to plague them with the Judgment mention'd in my Text; He gave them *many Princes* (if we may call them ſo) He gave them an Hoſt of *Tyrants*, *Storks* and *Lyons, who rul'd them with a Rod of Iron*; who were fit to govern ſuch People, as would not ſubmit to the gentle ſway of a Religious and diſcreet Monarch, whom *the Lord had Anointed over them.* This is an Example which this Day of Humiliation ingages me to dwell a little longer upon, I will therefore

1*ſt*. Show you the greatneſs of this *tranſgreſſion*, the horror of the Crime; then

2*d*. Proceed to ſhow how it was puniſh'd, and how congruouſly and according to my Text the Nation ſuffer'd for it.

1*ſt* Then to ſhow you the greatneſs of this *tranſgreſſion*; the horror of the Crime, in Murdering this Father of his Countrey: I ſhall not here aggravate the matter, by telling you what an heinous *Sin* it is *to ſpeak Evil of thoſe in Authority*; *to curſe the King in your Hearts, or your Bed-Chambers*; to deſpiſe and ſet at naught his lawful Commands; to deny him our Aſſiſtance; to riſe up in Arms againſt him: All theſe, tho' they be great Sins, are nothing in compariſon of *Murdering* him; to talk of theſe things is to leſſen the horror of the Wickedneſs, which contains in it all ſorts of Traiterous Malice; 'twas *Murder* of the deepeſt Dye; 'twas *Parricide*, which the wickedeſt of Nations could never parrallel.

It was ſaid that *Solon* and other wiſe *Law-givers*, never preſcribed any Laws for ſecuring of their Countrys from ſuch Wretches as ſhould kill their Fathers and Mothers, becauſe it could not enter into their Heads, that Men could be ſo profligate, ſo cruel, ſuch wicked Vipers as to kill their Parents; much leſs would they have thought, that any ſhould be ſuch Brutiſh ſuch abominable *Parricides* as to ſlay their Kings the Fathers of their Country: And yet alas! ſincethat time, Sin hath been ſo improved, that ſuch a Wickedneſs hath been committed in our Land; *a wickedneſs*, that we want a Name for it: We may call it *Murder*, but 'tis too low a Name for it; 'tis rather the deſtroying of the whole Nation in one Man, by cutting off its Head; we may call it *Parricide*; but alas! 'tis more, 'tis the killing of every Man's Father: We may call it *King-killing*, but the Term will hardly reach the Fact, for it was the killing of the beſt of Kings and Men: Let it ſuffice, tho' we can't find a Name for it, to call it the moſt horrid piece of Cruelty and Wickedneſs, that the Sun ever ſaw: that it was ſuch, will appear, if we conſider the malicious manner of it; He was hurryed from Priſon to Priſon; but no Priſon was thought ſecure enough but that of the Grave;

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He therefore must be forc'd to appear before a Court of Judicature; he must stand before his own Tribunal, where his Subjects must sit and Judge him; He must be *Indicted* like a *Felon*, a *Robber*, or a *Murderer*; by Men Commission'd, no Man can tell by whom, unless it were by the *Devil*, who is sometimes a *Prince of this World*; whether he plead or no, he must be found Guilty, for that was so determin'd before hand, by those who were both his Accusers and Judges: the Sentence of Death must be pronounced upon him, because he hath committed that which was no Treason, against his People.

Now was ever do you think so Solemn, so Impudent a Villany as this? was there ever such a Tragical Piece of Mockery? all this is done for the *Lord's-sake*, for the good of Religion, by the Men, who Preach and Pray by the Spirit of God; who call themselves the Children, the Babes and Sucklings of Grace; by Men who abhor the Superstitious Ceremonies of the Church (as they call them) who yet can dispense with Murder; whose Consciences were so weak, that it was a strain to them to kneel at the Lord's Supper, but none at all to swallow the killing of their *Sovereign*.

One would think that the Spirit should move Men to Love, Charity, Obedience, and the like; but it seems to have a quite contrary Operation, if these Men be in the right; they tell us that it was the *Lord's-doing*; but for my part I cannot believe it; and tho' as 'tis said, *Cromwell* went the Morning before the Execution, to seek the Lord, yet 'tis likely he was not found of him, or that he did not receive a very satisfactory Answer either of God or his own Conscience.

But now the Day of Execution is come, all things are prepar'd for the dismal Scene, nothing is wanting but Piety, Pity and Remorse; a Guard is made by those who should have defended their *Prince*, who should have been his Soldiers, and fought his Battles; a *Guard*, *O Horror*! is made by these to conduct him to the place of Execution; The Pious *Martyr* ascends the Scaffold, and with his last Breath, he prays for his Enemies, he pardons all, he prays for all; Oh! Lord remember his Prayers, and let them prevail with thee,

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not to lay his Innocent Blood to our Charge. He meekly ſubmitteth his Head to the Block, he bleſſeth his wicked Executioners; the Fatal Blow is given, which left his Body a Martyr, and diſmiſs'd his Soul to Heaven, where his Blood crys for Vengeance, where 'tis heard, and partly revenged in the very manner declared by my *Text*, by a *Multitude of Princes*.

Nay truly the Puniſhment began to be inflicted from the firſt taking away of his Authority, the ſtripping him of his Power, laid the firſt Foundation of this heavy Curſe of having *many Princes*. God ſaw to what height their Diſobedience would grow by their Beginnings, and he ſuffers them in his Wrath to go on, *to fill up the meaſure of their Iniquities*; reſolving to reward our Bleſſed Martyr with a Crown of Glory, and Life everlaſting, for the loſs of his Life, and an Earthly Crown and Dominion here:

So that preſently his Enemies riſe up an whole *Hydra*, a Rabble of *Princes*; they raiſe Men; they make War with their *Prince*; and are all Kings as well as he.

In the mean time the *Land* ſuffers under them; its Veins are exhauſted of the deareſt Blood of its Sons; all are involved in the ſame Calamity; ſometimes the King, ſometimes the Parliament (as they miſcalled themſelves) have the better; but which ſide ſoever won the Day, the miſerable Nation ſuffer'd for it; the *Multitude of Princes* involve the wretched People in a thouſand miſeries; the *Land* groans, and the *Freedom* which they fancyed they gain'd, was more intollerable than the worſt of Slavery could poſſibly be; their varieties coſt them dear, and they only purchas'd a *Number of Tyrants*, by depoſing a *Lawful King*:

But this was not all; they muſt again change their Government, for the *General* will be *Protector*, and the *Protector* will be both King and Parliament: He when he had once got the ſway, ſoon ſhew'd them what Liberty, What Freedom, what Golden Days they were to expect from an *Uſurper*, *his little Finger was thicker than the Loyns of the Numerous Houſe*; When he had acted all the Rage which God would permit him, for the Puniſhment of a Stubborn, Stiffnecked

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People: his Son that (*Pageant Prince,*) is set up; but being incapable of doing much mischief; *Fleetwood, Vane, Lambert,* begin to put in for their Shares; God permitted each of them to be troublesome, to make the Nation weary of Rebellion, and to punish Mens desire of Change, by the Change it self.

All these I call *Princes,* tho' *Disturbers* of their Countrys Peace, tho' *Usurpers* and *Tyrants*; for sure I am, that they were such *Princes* as this Text speaks of, such as God gives to his People in his Wrath; with such as these God punisheth the *transgressions of a Land*: These have revenged the Blood of our *Martyr'd Sovereign* upon the Nation; tho' perhaps but in part; we know not whether the Wrath of God may yet be turn'd away from us; We ought therefore to humble our selves, and implore the Mercy of God that this Sin may not be imputed to us; we ought to turn from our Sins, and those in particular, which brought about the Iniquity of those times, least this Crime be remembred against us.

It were endless to enumerate the Sins, such as Pride, Envy, Stubbornness, Evil Surmises, Disobedience, Separation, and a black Catalogue more, which usher'd in the Troubles, and wrought the Tragedy of this Day.

The Actors are most, or all of them dead; and a great many were instrumental in the Restauration of the Royal Family; a Sign that God gave them a sense of their Sins: I wish we could say the Principles too of those times were buryed, but God knows they are not; they rather increase and grow upon us; which may justly make us fear, that God's Anger is still hot against us, and the *transgressions* of those days not yet forgotten.

Some are for having this day blotted out of our *Kalandar*: and by the little Observation of it, it is so in effect; our Churches so thin, that in many there is scarce a Congregation, and in some no Sermon; some Ministers will not, and others pretend they dare not *speak their Minds*; and a third sort are for smoothing the matter, for fear of exasperating a Party, or being thought *High-flyers*; or *High-Church*: But they may as well speak plain, as not thinking it the best way to Preferment

ment at this time: Whether ſuch are concern'd in that Saying of our Saviour, *Matt.* 10. *Verſe* 32, 33. I leave them to conſider: *Whoſoever ſhall confeſs me before Men, him will I confeſs alſo before my Father which is in Heaven; but whoſoever ſhall deny me before Men, him will I alſo deny before my Father which is in Heaven*— and I wonder ſuch will vouchſafe to perform the Service of the Day at all, conſidering how fully it expreſſes a horror of the Fact, and the Sin of it, and the Humiliation that becomes us upon the occaſion; ſuch I am afraid do not read either part of the *Homilies* againſt *Rebellion*, appointed to be read on this day, in caſe there be no Sermon; and therefore no wonder the ſame Sins are ſo rife, when the means are neglected to come to the knowledge of the Evil of them: But whilſt the leaſt Iniquity of thoſe times remains, there will be an occaſion of this days Humiliation; and the more we ought to humble our ſelves, and the Miniſters to *cry aloud and ſpare not*, the more ſuch Sins do prevail, to avert the like Judgments, and that we may not be accountable for the wickedneſs thereof in the day of Viſitation.

No wonder ſuch would forget a *Martyr'd Prince*, who will not vouchſafe a day of Humiliation in remembrance of a *Crucified Saviour:* But they muſt excuſe me, if I think, they have not that abhorrence of the Fact (as) this day committed, as becomes either good Men, good Subjects, or good Chriſtians; and give great cauſe of Suſpicion, that they are not cured of the Principles of 41. ſo deſtructive of *Church and State as by Law eſtabliſh'd.*

There were faults on all hands, which contributed too much to the Troubles of thoſe Days; but I think I may ſafely ſay, had not the *Subverſion of the eſtabliſh'd Religion and Government* been the principal deſign of too many, it had never been attended with ſo tragical a Scene. Tho' there was not then, as now, the diſtinguiſhing Characters of *High-Church* and *Low-Church*, (Names invented and made uſe of to create Differences amonſt us, and talk us out of our Principles and Duty) yet I dare likewiſe affirm, that the Enemy had never prevail'd, had not ſuch a like Diviſion then in the Church, open'd a Gap for them to break in upon it; which when they once obtain'd, for all their

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Cant, (for it was then no other in their Mouths, and I wish it be any better in some Mens now) of *Moderation*, they shewed none, but when it was in their power, treated all alike, *High and Low*, who would not wholly renounce the Church, as False, Popish and Idolatrous, take the *Covenant*, and preach up Treason and Rebellion: A *Caution* sufficient to us all to be Zealous and Unanimous in what we profess; to avoid all manner of Divisions amongst our selves, as we tender the Peace, Safety and Welfare of what is most dear to us, our Religion and Government; and would not again fall into their Power, who stript us of both; and from whom, if we may judge of the Maxims and Doctrines now so publickly avowed, and industriously propagated by them, we have little reason to expect better treatment should they again prevail over us: I pray God it may never come to the test.—

Look among all *Sects*, and see how they are united; you will find no clashing of Interests, no such Divisions and Oppositions in any Society of Men, as in the *Church*; the Clergy at difference one with another, making Parties, sideing with professed Enemies, giving up the Rights of the Church, indifferent to its Ceremonies, Writing and Railing one against another: Well may the Laiety be at variance, when we give them such Examples; well may our Religion suffer, when we act so much in contradiction to the Principles and the Precepts of it: but you will see none of this in any *Sect* whatsoever; they are as one Man in all their Actings and Proceedings; tenacious of their Principles (so tenacious, that I very much question, whether if there was no other difference betwixt us and some of them, then the use of that *form* of Prayer which Christ hath taught us, they would joyn with us in the use of it) sedulous and industrious to promote their Ends; suffer no private piques to interrupt the Common Cause, hide one anothers Faults, tho' they spare none besides; Nay, what is more, they are ready to joyn with one another upon occasion, however they differ in Opinion besides; as the History of the Times we are now looking back upon, shows they did, to bring our Martyrd Sovereign to the Block, and to overturn both Church and State: and I could refer you to

a time of Addreſſes of later date for Confirmation hereof, when the Church was left alone to ſtem the Current of *Popery* indeed: All which conſider'd, may both teach and warn us to be at Unity amongſt our ſelves, and as heartily to joyn in the defence of the Faith we profeſs, as our Adverſarys can to ſubvert and deſtroy it; as ſtrictly unite for the Honour and Credit of our moſt holy Religion, and beſt of Governments, as others do to maintain their Errors and Deluſions, their Schiſm and Faction; which we may do, without the imputation of Party, and none can blame us for, without condemning themſelves.

Not that I ſpeak out of any Apprehenſion of our Church and Government being in danger; for tho' what has been, may be; and 'tis well known our Nation is not without too many who want not the Will to effect the Ruin of both; but bleſſed be God for it, it is not in their Power; nor can any thing render it ſo, but our Diviſions amongſt our ſelves, (I mean amongſt us of the Church) and our wicked Lives; the one give the Enemy an Advantage to make us work our own Ruine; and the other provoke God to forſake us, and ſend his Judgments upon us.

What tho' none of our Church were the immediate Actors in this Days Tragedy, yet it did not excuſe them from the Guilt of it, whilſt they were ſinful and careleſs in doing their Duty to prevent it, and ſo made way for others to commit ſo great Wickedneſs.

The *Jews* were not the only Perſons chargeable with the Death of our Bleſſed Saviour, but every Sinner had a hand in nailing him to the Croſs: So the *Diſſenters*, tho' God ſuffered them to Murder the King, in Judgment among other things, for their ſeparation from the beſt eſtabliſh'd Church and State in the World; (which I would to God they would ſeriouſly conſider of) yet it was in puniſhment for our not living up to the Bleſſings we enjoy'd, under ſo good a *Prince*, and in ſo holy a Communion; therefore now that we are ſettled in the enjoyment of both again, and have by dear-bought Experience, learnt to ſet a true value on them, as we deſire the continuance of them, and never more to ſee the

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like Troubles in our *Land*; Let us repent us of all our Sins, and *walk worthy of the Vocation whereunto we are called.* Let us shew our abhorrence of those Crimes which blacken this Day, by becoming as Exemplary in our Obedience to God, Subjection to Her Majesty, and Love to one another, as they were Notorious for Disobedience and Rebellion and Cruelty, to God, his Anointed, and to one another: Which if we heartily and sincerely do, then we may hope for happy Days, to see true Religion and Piety flourish, an honourable and lasting Peace settled and enjoy'd, in a long and prosperous Reign of Her *Majesty* over us; then it may please the Almighty to make *our gracious Queen* such as the last Words of this *Verse* wherein my *Text* is written, makes mention of, such as may *prolong the State.* Which God of his infinite Mercy grant, thro' Christ our Lord. *Amen.*

FINIS.

Advertisement.

THe Clergy-man, who practices Physick, and has for many years particularly apply'd himself to the Study of Childrens Distempers, and how to relieve poor helpless Infants, having by the Blessing of God upon some particular Remedies of his own preparing, Cured several Children of *Convulsions*, *Worms*, *Gripes*, and most other Distempers incident to them, and of which Multitudes die for want of help (near 7000 of *Convulsions* in one year, as by the late Bills of Mortality do sadly appear) He does *hereby* give Notice, that any Person may be supplyed by him, at his Chambers, at Mr. *Broeman*'s in *Bartholomew-Close*, near *Smithfield*, with proper Remedys ready prepar'd for each Distemper, and his Advice and Attendance *gratis*, if requir'd; which in several Cases is absolutely necessary to go along with the Prescripri-on, and no Written or Printed Directions can supply the want of; and which is the Reason why many Choice Medicines do not answer the End where it might be expected.

——A Sermon upon *the Sacrament of the Lord's Supper*; setting forth the Danger of not receiving at all, as well as of Unworthy receiving that *Holy Communion*, on 1 *Cor.* 11. 29. By *S Colby*, A. M. Both Sold by *H. Hills*, in *Black-Fryars*, near the Water-side.